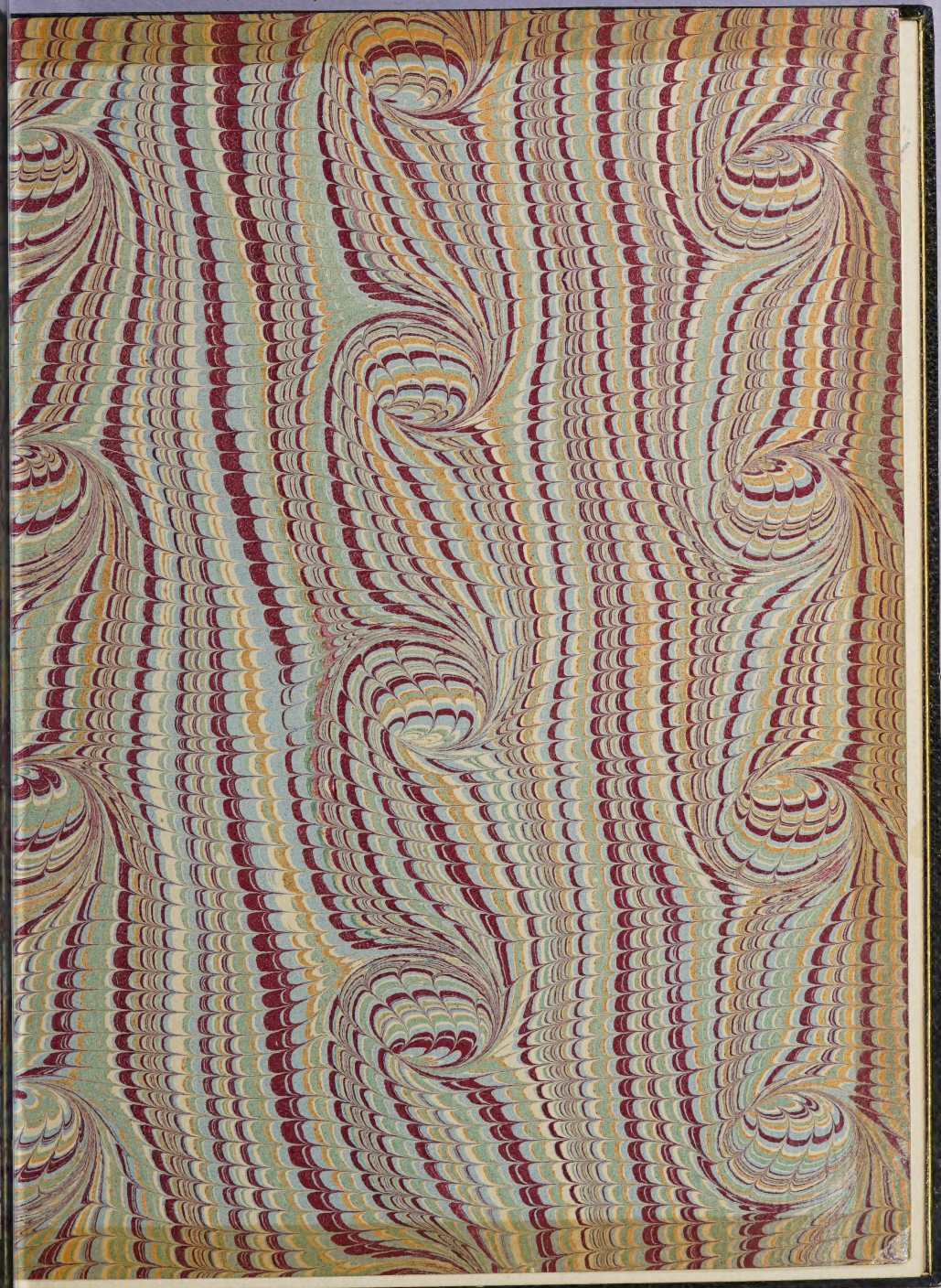






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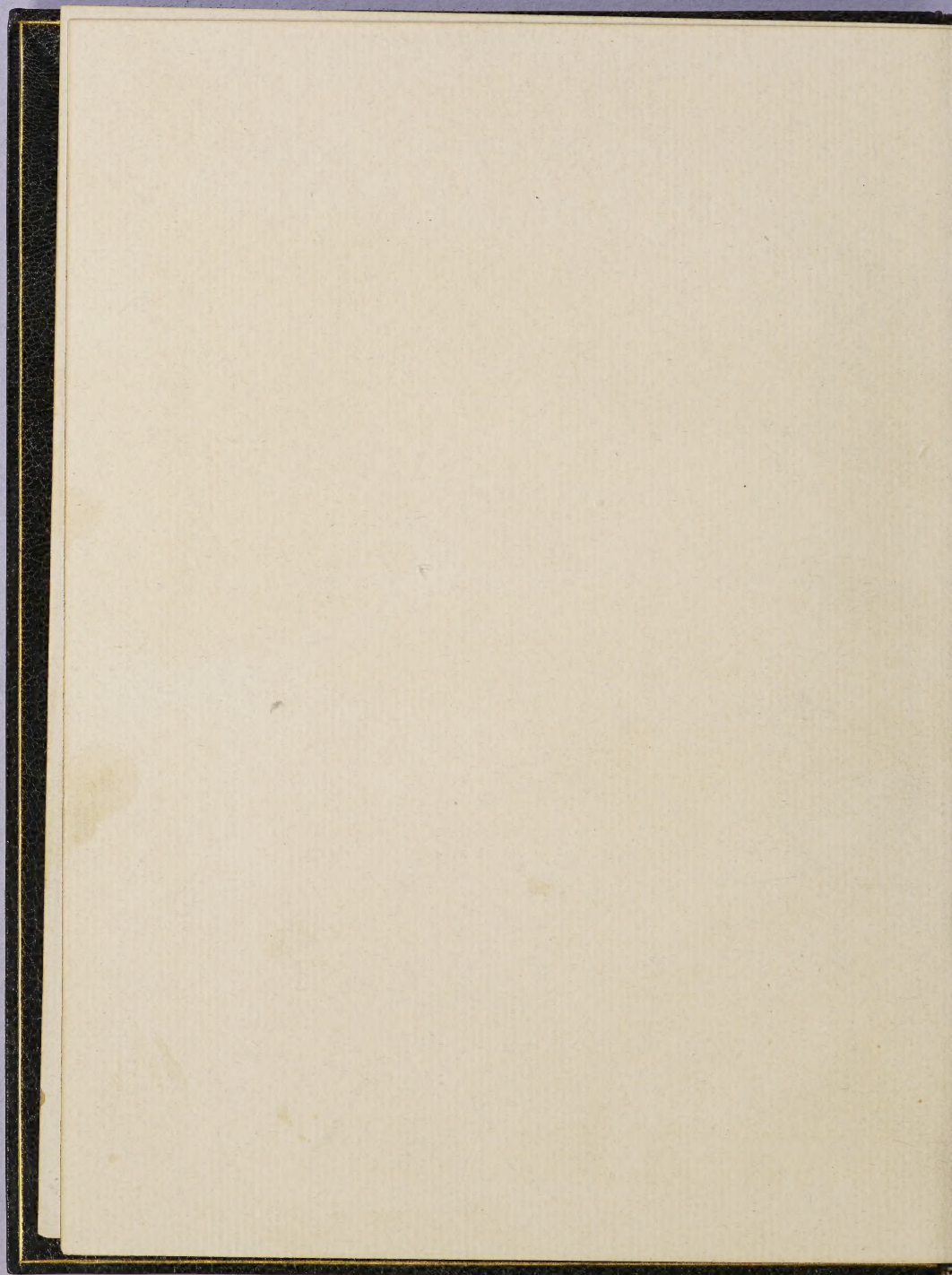
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The spelling of this copy is largely follows the "modernized"
text of copy "F," but on p. 30, line 5, this has
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text:-

21/7/57



STRENGTH
OUT OF
WEAKNESSE;

Or a Glorious
MANIFESTATION
Of the further Progresse of the
Gospel among the *Indians* in
NEW-ENGLAND.

Held forth in Sundry Letters from
divers Ministers and others to the
Corporation established by Parliament for
promoting the Gospel among the Heathen in
New-England: and to particular Members there-
of since the last Treatise to that effect, former-
ly set forth by Mr Henry whi:field, late Pastor of Gil-
ford in **NEVV-ENGLAND.**

Published by the aforefaid Corporation.

CANT. 8. 8.

*We have a little Sister, and she hath no breasts: what
shall we do for our Sister, in the day that she shall
be spoken for?*

London, Printed by M. Simmons for John Blague
and Samuel Howes, and are to be sold at their
Shops in Popes-Head-Alley. 1 6 5 2.

STRENGTH

OF A CHURCH

MANIFESTATION

OF THE GREAT POWER OF THE

GOVERNMENT OF THE CHURCH

IN THE WORLD

AND THE NATURE OF THE

CHURCH AND ITS RELATIONS

TO THE STATE AND SOCIETY

AT THE ANNUAL CONFERENCE

OF THE METHODIST EPISCOPAL

CHURCH, HELD AT NEW YORK

IN THE YEAR 1844

AND THE NATURE OF THE

CHURCH AND ITS RELATIONS

TO THE STATE AND SOCIETY

AT THE ANNUAL CONFERENCE

OF THE METHODIST EPISCOPAL

CHURCH, HELD AT NEW YORK

IN THE YEAR 1844





TO THE
SUPREAME AUTHORITIE
Of this N A T I O N,
THE
PARLIAMENT
OF THE
COMMON-WEALTH
OF
ENGLAND.



That the Fathers joy at the returning of a Spend-thrift Sonne, ought to have an influence upon the whole Family of Heaven and Earth, that is called after his Name, to work their suitable affections, and conformity to himself, cannot be questioned by any true child thereof. Behold then, Right Honourable, a call thereunto, Poor Prodigalls, who have not only with our selves lost that rich Treasure of grace and holinesse, wherewith in our Common root and Fountaine we were entrusted, but also in a course of Rebellion for many Generations wasted the remainde,

The Epistle Dedicatorie.

of Natures Riches to the utmost degeneracy that an Immortall rationall being is obnoxious unto, not returning a far off, but rejoicing in the imbraces of their Father, and entertained with his flesh and blood, who was slain and sacrificed for them.

The ayme of our walking with God here is to come up to some conformity to them, who behold his face and do his Will in Heaven: amongst them there is joy at the Repentance of one Sinner, and shall not we finde sweetnesse in the first fruits of a barren Wildernesse in the shining of a beame of light into the darkness of another World, giving hope of a plentiful harvest, and a glorious day to ensue. Let men take heed, lest by despising the day, and opposing the Work of the Lord towards those poore Sonnes of Adam, notwithstanding all their Zealous profession, they proclaime themselves to pursue a Carnall Interest; by which they declare the enlargement of the Dominion of JESUS CHRIST is of no Concernment unto them.

We are by many Pledges assured better things of you Right Honourable, and such as accompany Zeale for the House of our God, and therefore the ensuing Testimonialls of the progresse of the Work of the Gospel being sent unto us, we make bold humbly to present them to you; partly that we may invite you as the friends of Jesus Christ, to rejoyce with him that some sheepe of his, who were lost, are found; and partly to lay before you, as matter of your rejoycing, some such fruits of the putting forth of your Authoritie, and investing us therewith for the carrying on this most glorious undertaking, as may encourage your selves and all others that love the Lord Jesus, to goe on through him who doth enable you unto future reall expressions of love and Zeale thereunto. We shall not need to draw forth any particulars from the ensuing Narrative, to give you a taste of that Spirit whereinto these poor Creatures are sweetly baptized; We hope your delight in
the

The Epistle Dedicatorie.

the Work of God will inforce a leasure, to view the whole, this in Generall we may say, that in the Wildernesse are waters broken out, and streames in the Desert, the parched ground is become a Poole, and the thirsty Land springs of water: in the Habitation of Dragons where each lay, there is grasse with Reeds and Rushes, the Lord hath powred water upon him that is thirstie, and floods upon the dry ground; He hath powred his Spirit on the seeds of the Heathen, and his blessing on their Off-spring, they spring up as among the grasse, as willowes by the water-courses: One sayes I am the Lords, and another calls himself by the name of Jacob, and another subscribes with his hand unto the Lord, and surnames himself by the name of Israel. The Lord hath done a new thing, and we know it, he hath made a way in the Wildernesse, and Rivers in the Desert, the beast of the field doth honour him, the Dragons, and the Owles, because he gives waters in the Wildernesse, and Rivers in the Desert, to give drink to his People his chosen. So that upon the report here read unto us, we cannot but glorifie God with those Primitive believers, and say, then hath God also to the poore naked Indians granted Repentance unto life. Their outward wants and streights have often been presented unto you; we shall not need to repeat them, blessed be the Lord, and blessed be you of the Lord that your hearts have been stirred up to give encouragement unto this Work, and to open a Door for the relief of those Eminent Instruments in the hand of the Lord who there carry it on, who though they communicate to them Spiritualls, yet are so far from receiving of their Temporalls, that they impart unto them a Portion of their own daily bread, and provision necessary for their own subsistence.

The good Lord lay the weight and concernment of this Work upon your spirits, and we no way doubt that you will in any way be wanting to the Publique improvement of this blessed opportunity.

The Epistle Dedicatorie.

portunitie, for the enlargement of the Kingdome of him whom our Soules do love: There is a vexation of spirit, which through their formalitie and unbelief, hath encompassed many Professors, that whereas they have with much seeming earnestnesse cryed out for mercies; when they have been bestowed, they have thought scorn of them: so did the Jewes in the busines of their Messias, and many at this day amongst our selves in the great works of the Providences of God: It is so with some to this breaking forth of light amongst the Indians, desiring it before it began, despising it in its very beginnings, the Lord lay it not unto their charge, and keep all our spirits in an holy admiration and reverence of the powerfull efficacy of his eternall and unchangeable purposes, which through so many sinfull Generations (falling in their Rebellion) hath preserved a seed to himself, whereof he will take care that one graine fall not to the Ground.

Your Honours to serve you in promoting the Gospel of Christ.

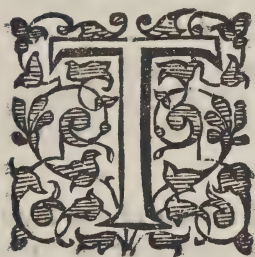
Signed in the name and by appointment of the Corporation.

William Steele, President.



To the READER.

Christian Reader.



These ensuing Letters do represent unto thee, and to the Churches, the out-goings of Christ, as a Light to the Gentiles, that the grace which brings Salvation hath appeared unto them also in the furthest parts of the Earth, for the accomplishment of that ancient and glorious Promise; I will give thee for a Light to the Gentiles, that thou may'st be my Salvation to the ends of the Earth, (Isa. 49 6.)

The People of God have been greatly affected with the appearances of Christ, when he hath rode forth upon a red Horse to the destruction of his Enemies; for he is glorious in his Apparell, even when his garments are dipt in blood, but much more when he rides forth upon a white Horse, for the Conversion of Souls, and goes on Conquering and to Conquer.

We have therefore thought fit to commend this great Work of Christ unto the view of all the Saints, under these following considerations.

First, Hereby the Kingdom of Christ is enlarged, and the promise made unto him in the Covenant between him and his Father accomplished, his Dominion shall be from Sea to Sea, and from the floud unto the Worlds end, therefore his designe is upon all the Kingdoms of the Earth, that he may take possession of them for himself, they shall all become the Kingdoms of the Lord and of his Christ, Revel. 11. 15. And the Kingdome and Dominion under the whole Heaven, being so possessed by Christ, shall be given to the Saints of the most High, Dan. 7. 18. Our prayer is, Thy King-

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Genti-
um vul-
neratus,
caput
quod ha-
bebat,
amisit.
Amb. in
Ps. 118.*

dome

To the Christian Reader.

come come, to see the promise made unto Christ fulfilled, and the Prayers of the Saints answered, should be matter of great rejoicing unto us, and of high Praises unto God.

Secondly, The glorious Gospel of Christ is hereby Propagated, which is the Scepter of his Kingdome, the Rod of his Power, which we pray may run and be glorified. And when we consider, by how many (even amongst us) the Gospel is rejected, for men reject the Counsell of God against themselves: by how many is it resisted, for there are many adversaries, and by how many the Gospel is perverted, being made another Gospel, by strange Interpretations; one of the great acts of Sacriledge of our times, stealing the sence of the Scripture from the words of the Scripture. Now to see the Gospel lifted up as an Ensign to the Nations, and they to flow unto it, should be matter of great rejoicing to the souls of those who love the Gospel in sinceritie.

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1 Cor. 16.
9. ἀντι-
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2 Tim. 2.
25. ἰσχύ-
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Thirdly, Hereby the souls of men are rescued out of the snare of the Devill, in which they were before held captive at his will; The Lord hath manifested that there is a seed according to the Election of grace, even amongst these also as well as other Gentiles, that the Lord hath visited them to take out of them a people for his Name, yea that even they who in a more immediate manner among them worshipped the Devill, their Witches call'd in their Language Pawwawes, that even these should be deliver'd, Satan falling from Heaven like lightning before the Gospel, should greatly exalt Free-grace in our hearts; the great Love of God, is Love to Souls, and our tenderest compassion should be manifested in pittying of Souls, neither know we any other ordinary way that the Lord has appointed but the preaching of the Gospel for the winning of Souls to himself: That being the Power of God to Salvation.

Fourthly, Hereby the fulnesse of the Gentiles drawes near to be accomplished, that the calling of the Jews may be hastned: the Scripture speaks of a double conversion of the Gentiles, the first before the conversion of the Jews, they being Branches wilde by nature grafted into the true Olive Tree in stead of the naturall Branches which are broken off. This fulnesse of the Gentiles shall come in before

To the Christian Reader.

in before the conversion of the Jews, and till then blindness hath hapned unto Israel, Rom. 11. 25. The Second, after the conversion of the Jews, as appears Act. 15. 16, 17. After this I will return and will build again the Tabernacle of David which is fallen down, and I will build again the ruines thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom my Name is called saith the Lord. Hence it appears that there are some Gentiles, upon whom the Lords Name is called, that are a people to him, even, whilst the Tabernacle of David lyes in its ruines; and when he hath built again this Tabernacle of David, that there are a residue of men, the remainder of the Gentiles that shall enquire after the Lord, and worship him, together with those Gentiles that were formerly converted, and upon whom his Name was called. The first conversion of the Gentiles in its fulnesse makes way for the comming in of the Jews, the King of the East, therefore to see this worke go on, should cause the people of God to lift up their heads, and expect that the Time of the fulfilling that Promise is neere.

Brigh-
man in
Cant. 8
8. Mede
in Apoc
cap. 7.
p. 56,

Fifthly, That the Lord hath blessed the labours of our Brethren, who were driven out from among us: A gracious heart as he prays for, so he cannot but rejoyce in the successe of other mens labours as well as his own, so the Worke which is Gods may prosper, who ever be the Instrument; 'tis enough to him. When Peter gave an account to the Apostles and Brethren of the Conversion of Cornelius and his Family, who were, as it were the first fruits of the Gentiles, they all glorified God, saying; Then hath God also to the Gentiles granted Repentance unto life, Acts 11. 18. And if they could rejoyce in the Conversion of the Gentiles which they knew would be with the rejection of the Jewes, how much more should we rejoyce in this great worke, who may grow together upon the same good Olive Tree! That when other Nations who have planted in those furthest parts of the Earth, have onely sought their own advantage to possesse their Land, Transport their Gold, and that with so much covetousnesse and cruelty, that they have made the name of Christianity and of Christ an abomination, that the Lord should be pleased to make use of our Brethren that went forth from us to make manifest the savour of Christ among the people, and to winne their souls to him; How should we rejoyce that the Lord hath so farre

To the Christian Reader.

prospered such an undertaking. It was an holy ambition in Paul to Preach the Gospel where Christ was not named, that he might not glory in another mans line: It is certainly a great honour to be Instrumentall to bring souls to Christ, who before never heard of his Name,

Sixthly, This we hope may be but the first fruits of those great Nations unto Christ, the Lord doth not usually cause to bring forth, and then shut the womb, *Isai. 66. 9.* Let no man despise the day of small things, the Lord hath opened a great doore, which we hope Satan shall never be able any more to shut.

Such Considerations as these, have filled and affected our hearts in the reading and meditation of this great work of the Lord, and we hope being communicated, may be a good means to awaken the godly and faithfull of this Nation, to observe the Presence and appearances of God amongst his people there, that we also may say; What shall we do for our Sister in the day that she shall be spoken for? Shall we not be abundant in Prayer, that the Lord would yet further blesse their holy endeavours? Shall we not labour to strengthen their hands by ministering to them of our abundance? that they may not be discouraged in so eminent a service, one of the greatest works that hath been upon the wheele in this latter age, for to Contribute to the offering up of souls to Christ, must needs be a Sacrifice of a very sweet smelling savour unto God. This we humbly offer unto all those that love the Lord Jesus in sinceritie, and remaine

Thine in the furtherance of the Gospel,

W. Gouge,

Edm: Calamy,

Simon Ashe,

Wil: Spurstowe,

Fer: Whitaker,

Lazarus Seaman,

George Griffith,

Phillip Nye,

William Bridge,

Henry Whitfield,

Sidrach Simpson,

William Strong,

Joseph Caryl,

Ralph Venning.



STRENGTH OUT OF WEAKNESSE;

Or a Glorious

MANIFESTATION

Of the further Progresse of the

Gospel among the *Indians* in

NEW-ENGLAND.



Every worke of God tending to the rescuing of deluded Souls out of the snares of the Devill, so even this Glorious work of Gods grace hath met with many discouragements by various kinds of objections cast abroad by divers sorts of people, and even by some that came from New-England it self, who having lived remote from the work done, and either not affecting the instruments therein employed, or not going to the places of their Exercise, that they might see and hear the gracious operations of the Spirit of God amongst them, may easily misreport the proceedings of Gods goodnesse therein. Yet neverthelesse God having called us to be exercised in a work of this Nature, wherein his glory and the Salvation of so many of the lost sons of Adam are concerned; we have taken up a Resolution by his gracious Assistance to improve the power and trust by Authority of Parliament committed to us to the utmost, least it be laid to our Account amongst others the obstructors of it in the great day of the Lord.

But as we meet with discouragements, so, through mercy, we are not without encouragement of many sorts. Viz.

1. This work of Gods grace grows in New-England, not onely in the places where the Gospel was formerly preached to the Indians; But God hath stirred up two Eminent Ministers in two other parts of the Countrey, to labour in the work, not without succeſse answerable; as Mr. William Leveridge at Peconic in the Government of New Plymouth, sixtie miles from the place where Mr. Eliot teacheth, and Mr. Richard Blindman at Peconic, a place formerly subdued by the English, and is a place about the same distance from Sandwich another way an account whereof you will have in the following treatise.

2. Where the Act of Parliament for the Collection meets with Gospel-spirited Ministers and people, there we finde a good account of it comparatively; God having stirr'd up

the hearts of some Eminent Christians to contribute in a considerable manner; Some by charging their Lands with a yearly Revenue to the Corporation for that end for ever; and others by sending in good summes of money, subscribing to pay yearly so much whilst they live. And one Gentleman (leaving two sons of tender age) having appointed by his Will, in case they die without issue, that an estate of two hundred pound per annum, should be setled upon the Corporation for ever, and the rest of his estate for the like uses in the four Northern Counties of England.

3. That God hath wrought a resolution in us of the Corporation (wherein we trust he will enable us to persist (viz) to contribute our labour and pains freely to this work, without the least diminution of the Stocke. And if any desire to be satisfied what our receipts, disbursements, or manner of proceedings are, our Books are open at Coopers Hall, London, between the hours of Ten and Twelve every Saturday, where they may without offence see what is given, and by whom, when brought in, and how employed or improved.

'Tis very strange to see what a multitude of objections are darred against this pure piece of Christianity, yea by some, whom otherwise we have charitable thoughts of, and how exceedingly the work is impeded thereby, and however through mercy we are able to answer every one of them sufficiently, yet we forbear to particularize them, lest we should refresh too much on some, our Consciences telling us that as the work is of God, and really such as is held forth; so he only can satisfy the spirits of men, and will do it in due season, and in the mean time bless his own work being able to carry it on, who delighteth oft times in small means, that his gracious operations may the more be seen.

This is the fifth Treatise hath been published to the world in this kinde (but the first by the Corporation) every one of them exceeding each other, wherein a most apparant growth and progresse doth appeare amongst the poor Natives.

That we have now to offer to the publique view is a farther account of that living, growing, spreading power of Godlineſe amongst them. And first we shall begin with some remarkable passages of divine providence in a Letter received from Mr. John Eliot (who was the first Minister the Lord stirred up to promote this worke) bearing date the 28th of April 1651. to one of our selves.

Much

Much Honored and beloved in Christ.

THe Providence of God giving this unexpected opportunity of sending, I thought it my duty not to omit it, that so the Saints and people of God with you, especially your self, with the rest of the Worshipfull Corporation, might understand the progresse and present state of this work of the Lord among the *Indians*, for we meet with changes of providence and tryalls in this our day of small things. It hath pleased the Lord to try them, so soon as they have but tasted of his holy wayes. For our natures cannot live without Physick, nor grace without affliction, more or lesse, sooner or later. The winter before this last past, it pleased God to work wonderfully for the *Indians*, who call upon God in preserving them from the small Pox, when their prophane Neighbours were cut off by it. This winter it hath pleased God to make lesse difference, for some of ours were also visited with that disease, yet this the Lord hath done for them, that fewer of them have dyed thereof, then of others who call not upon the Lord. Only three died of it, (but five more young and old) of other diseases: Now (through the Lords mercy) they are well, though not without ordinary infirmities, which befall Mankind. In matters of Religion they go on, nor only in attendance on such means as they have, not only in knowledge, which beginneth to have some clearnesse in the Fundamentall poynts of Salvation; but also in the practice and power of Grace, both in constant care in attendance on the worship of God on Sabath-dayes and Lecture-dayes, especially profitting in the gift of prayer, and also in the exercise of love to such as be in affliction, either by sicknesse or povertie. I have seene lively Actings of Charitie out of Reverence to the Command of the Lord, when such as had not that principle were far from such works of mercy, it pleased God to try them in the time of the Pox, for some of them did hazard their own lives (for to them it is very mortal) in obedience to the Command of the Lord, to shew mercy to them that were sicke, and some were infected thereby, and fell sicke and lay with much chearfulnesse and patience under Gods hand, and through the Lords mercy are well again; others who did shew mercy in that case escaped the sicknesse to the praise of God. Likewise God is pleased to try their Charitie by an old Paralyticke or Palsie sick-man, whose own Children being prophane and tyred with the burthen of him (his retentive power of houlding excrements being loosened)

loofened) and having a loofenefse, sometimes he is very noysome and burthensome) they forooke him, and he had perished, but that the Lord stirred up (by the word of his grace) their hearts to shew mercy to him, for he was while he was sicke at six shilling a weeke charge, for we offered twelve-pence a night to any to tend him, and for meer hyre none would abide it, but out of mercy and Charitie some of the Families did take care of him, and gave freely some weeks, and others were payd out of their publique money, namely, such as hath been taken off, such as have been Transgressors by Fine or Mulct: and still he is at four shillings a weeke charge being better in health, in so much that all their publique money is spent, and much more, and we have Collections among them for the same use. The old man who hath been and still is wise, doth wisely testifie that their love is sincere, and that they truly pray to God, and I hope so doth he, and shall be saved. I could with a word speaking in our Churches have this poore man relieved, but I do not, because I think the Lord hath done it, for the tryall of their grace, and exercise of their love, and to train them up in works of Charity, and in the way of Christ to make Collections for the poor. I see how the Lord provideth to further the progresse of the Gospel by these tryalls and afflictions, yea there be more passages of this winters work, wherein the Lord hath taught us by the Crosse. For one of our first and principall men is dead, which though it be a great blow and damping to our work in some respects, yet the Lord hath not left the rest to discouragement thereby, nay the work is greatly furthered, for he made so gracious an end of his life, and embraced death with such holy submission to the Lord, and was so little terrified at it, as that it hath greatly strengthened the Faith of the living to be constant, and not to fear death, greatly commending the death of *Wamporas*, for that was his name, I think he did more good by his death, then he could have done by his life: one of his sayings was, That God giveth us three mercies in this world; the first is health and strength; the second is food and cloaths; the third is sicknesse and death; and when we have had our share in the two first, why should we not be willing to take our part in the third? for his part he was: I heard him speak thus, and at other times also, and at his last he so spake, and it so tooke with them, that I observe it in their prayers, that they so reckon up Gods dispensations to them, his last words which he spake in this world were these; *Jehova Aninnumah Jesus Christ*, (that is) Oh, Lord, give me Jesus Christ; and when he could

could speak no more, he continued to lift up his hands to heaven, according as his strength lasted, unto his last breath; so that they say of him he dyed praying; when I visited him the last time that I saw him in this world (not doubting but I shall see him again with Christ in Glory) one of his sayings was this: Four years and a Quarter since, I came to your house, and brought some of our Children to dwell with the *English*, now I dye, I strongly intreat you (for that is their phrase) that you would strongly intreate Elder *Heath* (with whom his Son liveth) and the rest, which have our Children, that they may be taught to know God, so as that they may teach their Countrey-men, because such an example would do great good among them, his heart was much upon our intended work, to gather a Church among them, I told him I greatly desired that he might live (if it were Gods will) to be one in that work, but if he should now die he should go to a better Church, where *Abraham*, and *Isaac*, and *Jacob*, and *Moses*, and all the dead Saints were with Jesus Christ in the presence of God in all happinesse and glory; he said he feared not death, he was willing to dye, and turning to the Company which were present, he spake unto them thus; *I now shall die, but Iesus Christ calleth you that live to goe to Naticke, that there the Lord might rule over you, that you might make a Church, and have the Ordinance of God among you, believe in his Word, and do as he commandeth you*: With many such words exhorting them, which they could not hear without weeping. A little before his death he spake many gracious words unto them, wherein one passage was this; *Some delight to hear and speake idle and foolish words, but I desire to hear and speake only the words of God, exhorting them so to do likewise*: his gracious words were acceptable and affecting, that whereas they used to flie and avoyde with terrour such as lye dying, now on the contrary they flocked together to hear his dying words, whose death and buriall they beheld with many tears; nor am I able to write his Storie without weeping.

Another affliction & damping to our work was this, that it hath pleased God to take away that *Indian* who was most active in Carpentrey, and who had framed me an house with a little direction of some *English*, whom I sometime procured to go with me to guide him, and to set out his worke: he died of the Pox this winter, so that our house lyeth, not yet raised, which maketh my abode amongst them more difficult, and my tarriance shorter then else I would, but the Lord helpeth me to remember that he hath said, *Endure thou hardness*

ness as a good Souldier of Jesus Christ. These are some of the gracious tryalls and Corrections the Lord hath exercised us withall, yet he hath mingled them with much love and favour in other respects; for it hath pleased God this winter much to enlarge the ability of him whose help I use in translating the Scriptures, which I account a great furtherance of that which I most desire, namely, to communicate unto them as much of the Scriptures in their own language as I am able. Besides, it hath pleased God to stir up the hearts of many of them this winter to learn to read and write, wherein they do very much profit with a very little help, especially some of them, for they are very ingenuous. And whereas I had thoughts that we must have an *Englishman* to be their Schoole-master, I now hope that the Lord will raise up some of themselves, and enable them unto that work, with my care to teach them well in the reason of the sounds of Letters and spelling, I trust in the Lord that we shall have sundry of them able to read and write, who shall write every man for himself so much of the Bible as the Lord shall please to enable me to translate. Besides those works which concern Religion and Learning, we are also doing (according to the measure of our day of small things) in the civill part of this work we have set out some part of the Town in several Streets, measuring out and dividing of lots, which I set them to do and teach them how to do it : many have planted Apple-Trees, and they have begun diverse Orchards, its now planting-time, and they be full of businesse, yet we are doing some publicke works ; the last weeke I appointed our Lecture to be at a Water which is a common passage, and where the Fish we call *Alemives* come, there we built a bride, and made a wyre to catch Fish, and being many of them, some we appointed to one work, and some to another, through the blessing of God we brought both these works to perfection : we also have begun a Pallizadoe Fort, in the midst whereof we intend a meeting-house and Schoole-house, but we are in great want of Tooles, and many necessities, and when we cannot go we must be content to creep ; this present week I am going to *Pawtucket*, the great Fishing place upon *Merimek*, where I heare sundry do expect my coming, with a purpose to submit themselves unto the Lords-hand. Sir, I do earnestly beg your prayers both for me and for this work of the Lord which he hath set me about,

Roxbury the 28th of
the 2^d 1651.

John Eliott.

The

The former Letter of Mr Eliots came to hand about six Months before the latter, and that's the reason you have another of his followeth next after his former, whereby the Reader may see and observe the constant goodnesse of God in carrying on his own work, notwithstanding all the opposition of men. Every day bringing forth as it were additional improvements, to the praise of God, who delighteth so much in this his day of small things.

Worshipfull and much bonored in the LORD.

IT is through the grace of Christ, who hath called you into the fellowship of his Kingdom, that you are willing to take such care and paines for the advancement and furtherance of his Kingdome, and the Lord fill your hearts with the Consolations of his holy Spirit, whose spirit he hath set to seek his glory in promoting the Gospel of Jesus Christ, and because the fruite of our labours coming in with a blessing, is a great means to quicken the heart to be constant in that work which the Lord delighteth to prosper and blesse. It is my duty to let you understand how it pleaseth the Lord to prosper and proceed in this work of his among the *Indians*; for the promoting whereof you travaile with care and pains, that so you may go on with the more Comfort, and the better know how to direct your prayers unto the Lord in that behalfe. I will not trouble you with rehearfall of such things as I have already this year written about unto our honoured Friend Mr *Winslowe*, so farre as I can call to minde what I wrote, hoping in the Lord that the Ships are safely arrived, and my Letters come unto his hands. I know not whether I have yet mentioned our Schoole, which through the Lords mercy we have begun, though we cannot yet be constant in it, we have two men in some measure able to teach the youth with my guidance, and inspection. And thus we order the Schoole: The Master daily prayeth among his Schollers, and instructeth them in Catechism, for which purpose I have compiled a short Catechism, and wrote it in the Masters book, which he can read, and teach them; and also all the Copies he setteth his Schollers when he teacheth them to write, are the Questions and Answers of the Catechism, that so the Children may

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be the more prompt and ready therein : we aspire to no higher learning yet, but to spell, read, and write, that so they may be able to write for themselves such Scriptures as I have already, or hereafter may (by the blessing of God) translate for them ; for I have no hope to see the Bible translated, much lesse Printed in my dayes. Therefore my chief care is to communicate as much of the Scriptures as I can by writing : and further, my scope so to train up both men and youths, that when they be in some measure instructed themselves, they may be sent forth to other parts of the Countrey, to train up and instruct others, even as they themselves have been trained up and instructed. This consideration doth make me very carefull to put on the Schoole, and attend it with what diligence I can, although I cannot as yet do in it, what I desire. There be severall providences of God appearing to work, which make me think that the most effectuall and generall way of spreading the Gospel will be by themselves, when so instructed as I have above-mentioned, as for my preaching, though such whose hearts God hath bowed to attend, can picke up some knowledge by my broken expressions, yet I see that it is not so taking, and effectuall to strangers, as their own expressions be, who naturally speak unto them in their own tongue. To the end therefore that they may be the better able to teach others, I do train them up, and exercise them therein : when I am among them on the Lords dayes, appointing two, each Sabbath to exercise, and when they have done, then I proceed, and assuredly I finde a good measure of abilitie in them, not only in prayer (wherein they exceed my expectation) but in memory to rehearse such Scriptures as I have read unto them and expounded ; to expound them also as they have heard me do, and apply them. And now also the Schoole-Master taking the care of catechizing the Children, I leaving that to him do catechize the men, examining and trying their knowledge, which yet I am wary in doing, least I should dampe and discourage the weak. These things I attend with the more intention, because it seemeth to me God will imploy these first instructed to instruct others, of which I have had sundry experiences, some I shall instance ; it pleased Mr *Winthrop* (son unto our late Honoured Governour now at rest) to advise me to send two discreete men to the greatest and most potent *Sachem* among the *Naragansets*, to answer such Questions as they might propound, and to stirre them up to call on God, I did accordingly, and sent him a Present by them ; but the proud *Sachem* did little lesse then despise the

the offer, though he took the Present ; So they thought they should have returned without successe ; but when they came among the people, especially such as were a little more remote from the great and proud ones, they received them with great gladnesse ; one Company taking one of ours among them, others taking the other of our men amongst them ; they asked them many Questions, expressed their readinesse to call upon God, if they had any to teach them : expressing likewise that they did not expect their *Sachems* would pray to God, because they were so proud : by which I do perceive that the Lord is preparing a plentiful harvest, and not onely by this, but by many other Evidences. There is a great Countrey lying between *Connectacott* and the *Massachusetts*, called *Nipnet*, where there be many *Indians* dispersed, many of which have sent to our *Indians*, desiring that some may be sent unto them to teach them to pray unto God. And sometimes some of our best men do go to severall places for a little while, and return again, and not without successe. These things being so, the work which we now have in hand will be as a patterne and Coppie before them, to imitate in all the Countrey, both in civilizing them in their order, government, Law, and in their Church proceedings and administrations ; and hence great care lyeth upon me to set them right at first, to lay a sure foundation for such a building, as I foresee will be built upon it, and in this matter I greatly need pray : The order of proceeding with them, is first to gather them together from their scattered course of life, to cohabitation and civill order and Government, and then to form them (the Lord having fitted them) into visible Church-state, for the guidance whereof, I have instructed them, that they should looke only into the Scriptures, and out of the Word of God fetch all their Wisedom, Laws, and Government, and so shall they be the Lords people, and the Lord above shall Raig over them, and govern them in all things by the word of his mouth. Sundry of these which pray unto God have formerly subjected themselves unto the *English* ; So that in this Government among themselves they do reserve themselves in that point to owne them as their superiours, to make appeals unto them as need may require, and experience for these many years shew, that though they have so subjected themselves, yet the only benefit they have is protection : as for hearing and determining their causes, the difference of language, and paucitie of interpreters prohibits, and if their causes come, they be so longsome, and yet of small importance, that it is of

necessity, that either they must have no government, as hitherto it hath been, or else they must have it among themselves. Besides, all or many of their differences and causes they usually brought to me, which was not convenient, and I was willing to avoyde: themselves also found great need that some should be over them, to judge their causes, and end differences, and much desired it. Therefore upon the sixt day of the sixt Moneth of this present year (their Pallizadoe Fort being finished) they had a great meeting, and many came together from diverse parts, though sundry were hindred and came not at that time, where, with prayer to God I read and expounded to them the 18th of *Exodus*, (which I had done severall times before) and finally they did solemnly choose two Rulers among themselves, they first chose a Ruler of an Hundred, then they chose two Rulers of Fifties, then they chose Ten or Tithing Men (so I call them in *English*) for so they were called (as is reported) in *England*, when *England* did flourish happily under that kinde of Government. And lastly, for that dayes work every man chose who should be his Ruler of ten, the Rulers standing in order, and every man going to the man he chose, and it seemed unto me as if I had seen scattered bones goe, bone unto his bone, and so lived a civill politicall life, and the Lord was pleased to minister no small comfort unto my spirit, when I saw it. After this work was ended, they did enter into Covenant with God, and each other, to be the Lords people, and to be governed by the word of the Lord in all things. The words of which Covenant are these in *English*. *We do give our selves and our Children unto God to be his people, He shall rule us in all our affaires, not only in our Religion, and affaires of the Church (these we desire as soon as we can, if God will) but also in all our works and affaires in this world, God shall rule over us. Isa. 33. 22. The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, He will save us; the Wisedome which God hath taught us in his Book, that shall guide us and direct us in the way. Oh Jehovah, teach us wisdome to finde out thy Wisedome in thy Scriptures, let the grace of Christ help us, because Christ is the Wisedome of God, send thy Spirit into our hearts, and let it teach us, Lord take us to be thy people, and let us take thee to be our God.*

This Act of forming themselves into the Government of God, and entring into this Government is the first publique Record among the *Indians*, and for ought I know the first that ever was among them: & now our next work is to prepare them for Church-estate, to which

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end I do instruct them, that the Visible Church of Christ is builded upon a lively confession of Christ, and Covenanting to walk in all the Administrations of the publique worship of God, under the Government and Discipline of Jesus Christ. I do therefore exhort them to try their hearts by the word of God to finde out what change the Lord hath wrought in their hearts, and this is the present work we have in hand.

Give me leave (much honoured Friends) to go a little backe in my relation, that I might be more particular, because these Letters I prepared in the sixt Moneth after they had chosen their Officers, as I was propounding and teaching them the above written Covenant, for that I did often before we did solemnly accomplish it, that so they might do it as an Act of knowledge and faith. Now let me relate the order of our proceeding: Having again and again read this Covenant to them; and instructed them in the meaning of it, it pleased God to wrack Mr *Webbers* Ship at *Conahasset*, though the Lord dealt favourably; most goods were saved, though much spoiled: this was on the first day of the 7th Moneth, wherefore at a Lecture at *Natick*, on the 10th of the same Moneth, I informed them of the plentiful supply which the Lord had made your selves his instruments to send unto them for the furtherance of this our work, and also how the Lord had frowned upon it, and undoubtedly it was a fruit of sin, and therefore the Lord called them to repentance, and make peace with God: besides we were beginning a great work of civill Cohabitation and Government, and they wanted wisdom to carry on such a worke, and the Lord had promised, *if any want wisdom ask it of God, who gives liberally*, citing that of *James* which I had formerly preached on. Moreover, we were in preparation for a Church-state, and that was a great matter to seek the Lord in; and lastly, they having chosen Rulers, and intending to enter into a Covenant, to promise unto God to be his people, and to be ruled in all things by his Word. Gods appointment is that such a Covenant should be entred into, in a solemn day of fasting and prayer, and all these causes concurred, to put us on unto that work. Now though we never yet had kept such a day unto the Lord, yet I had instructed them therein, for in the Spring we had a generall day of humiliation in all the Churches; and thereupon they moved this question; *Why the English often fasted and prayed, and I never yet taught them so to do: to which I did answer, by that of Christ unto the Disciples, but told them,*

them, that when we set upon the great works of God to be his people, governed by his word, and to gather a Church, then they should be called of God unto it, &c. and now it came to passe, my motion they deliberated on with some conference (as their manner is) and finally did consent unto it, then I told them, it was needfull they should pray and teach that day; sundry of them and we agreed, that all such as were called to be Rulers should exercise that day, or so many as we had time for their exercise. Before that day came, even then when it was appointed *Cutshamoquin*, the chief *Sachem*, and therefore chosen the chief (for he is constant in his profession, though doubtfull in respect of the throughnesse of his heart) was in the Countrey neere *Narraganset*, about appeasing some strife among some *Sachems*. In which Journey some of those bad *Indians* and *Cutshamoquin* with them did buy much strong Water at *Gortons* Plantation, and had a great drinking, from which the wiser sort did withdraw themselves, but *Cutshamoquin* was in it, though not unto drunkennesse, yet his Act was scandalous. Before we solemnly appeared before God, and made the above written Covenant, I advised with Mr *Cotton* about it, and his Counsaile was to add these words in the beginning: *We are the sons of Adam, we and our fore-fathers have a long time been lost in our sins, but now the mercy of the Lord beginneth to finde us out again; therefore the grace of Christ helping us, we do give our selves and our Children, &c.*

When the day came, this Act of *Cutshamoquin* being broken out, we suffered not him to teach; only he began the day with confession of his sinne, and made a short prayer, wherein he confessed, Satan acted in his heart, begged pardon, and that the Spirit of God might dwell in him, and act in him for time to come, and so ended.

Then another of them began with prayer, and for his Text took that in the 7th of *Luke* 36. to the end, (though they do not know the Booke, Chapter, or Verse, but distinguish my Lectures by the first material word in it) *Christ being invited by Symon the Pharisee, the Woman washt his feet with her tears, &c.* At which *Symon* stumbling, *Christ* spake the parable of the two Debtors, both freely forgiven, with the application, all which he repeated pretty well, and after his teaching he prayed again and ended. The second tooke for his Text the *Lords Prayer*, because it is, said he, a day of prayer. The third took for his Text the 7th of *Matthew* 19. to the end, *Every tree that bringeth not forth good fruit is cut down, &c.* And upon

upon that parable of the two Builders, on the rock the first, the other on the sand, &c. By this time the day was well up, then I taught out of the 9th of *Exra* 3. & 9. where I described a day of fasting and the right carriage of it; yet by the parable of a Nut, I shewed that outward acts are as the shell, which is necessary, but a broken and believing heart is the kernell, and so ended the fore-part of the day. After a little respite (in which time a Question came to me, if it were lawfull to take a pipe of Tobacco?) we met again, the first took his Text, *Joh* 3. 16. 22. and his Preface was, *I read or rehearse this, and let every one read it in his own heart.* The second took his Text, *Matth* 13. 24. to 31. from the parable of him that sowed good seed, and the enemy came and while they slept sowed tares, &c. The third took his Text, *Luke* 3^d. 4, 5, 6. ver. *Prepare ye the way of the Lord, make his paths straight,* &c. By this time night drew on, then I took for my Text, *Deut* 29. and the 1. to 16. where *Israel* entred into Covenant with the Lord: and finally our Covenant in the forecited words I expressed, and they jointly consented unto; first the Rulers, then all the people, then was the Collections for the poor, and by dark night we finished our work. Thus have I briefly described that blessed day where in these poore souls solemnly became the people of the Lord: this was on the 24th day of the 7th Moneth, 1651.

Upon the 8th of the Oct. Moneth, which was our next Lecture (for it is in that place but once in a fortnight, I houlding a Lecture each other weeke still at any other place) it pleased our Governour with many others attending him, to visit our poor works and day of small things, where they viewed our house, our Fort, our Bridge, advised about a place for a Mill, &c.) At the season they came unto our Lecture, and observed the carriage and behaviour of things and men: among other things one of our *Indians* did (as we are wont) exercise, which they took so much notice of; and were so far affected with, as that it pleased the Governour to advice me to write the substance of that which he spake, which is as followeth; his Text was *Matth* 13. 44, 45, 46. *Again, the Kingdom of heaven is like unto a treasure hid in a field, the which when a man hath found, he hideth and for joy thereof goeth and selleth all that he hath, and buyeth the field: 45. Again, the Kingdom of heaven is like unto a Merchantman seeking goodly pearles: 46. Who when he had found one pearle of great price, he went and sold all that he had and bought it.* The substance of these words he did twice rehearse, then for instruction he

first propounded what is this treasure which is hid in a field? he answered it is Repentance for sin, faith in Christ, and pardon of sin and all grace, as also praying to God, the worship of God, and his appointments, which are the means of Grace, on which he dilated, shewing what excellent pearls these are, exhorting all to account so of them, and on this point he did much insist: secondly, he asked what is the Field where these pearles are to be found? he answered the Church of Christ, which they did desire to constitute in this place, and to that end come thither to dwell: thirdly, he asked what is it to sell all that a man hath to buy this Field? He answered, to part with all their sins, and to part with all their old Customes, and to part with their friends and lands, or any thing which hindereth them from comming to that place, where they may gather a Church, and enjoy all these pearles; and here he insisted much to stirre them up, that nothing should hinder them from gathering together into this place where they might enjoy such a mercy.

Then he proceeded to the second parable, and his first Question was, Who is the Marchant man, that seeketh goodly pearles? he answered, it is all you *Indians* which pray to God, and repent of sinne, and come to hear the word of God, you come to seek for excellent pearles; and here also he insisted: his second Question was, What is this pearle of great price? now in answer to this Question he did not pitch it on Christ alone, and shew the worth and price of Christ: but he did pitch it on faith in Jesus Christ, and repentance for sin, and stood upon the excellency and necessity thereof. And this was the greatest defect I observed in his Exercise, which seeing I undertake to relate that which none but my self understood, I dare not but truly relate, because the Lord heard all, and I must give an account of this relation before him: His next Question was, What is meant by all the Riches he had? he answered, his sins, his evill Customes, his evill manners, in which he formerly took much pleasure; And here he dilated also: Lastly he asked how did he sell them all, and buy the pearle? he answered, by casting away and forsaking all his sins, mourning and repenting of them, praying to God, and believing in Jesus Christ. And here he fervently dilated, and so ended; and this according to the best of my memory and observation, is the substance of what he delivered. Whereby you may observe the manner of my teaching them, for they imitate me, as for our method of preaching to the *English* by way of Doctrine, reason, and use, neither have I liberty of speech, for that way

way of teaching being very unskillfull in their Language, nor have they sufficient abilitie of understanding to profit by it, so well as by this way, whereof you have herein a little Taste.

To: *Elior.*

The next Letter good Reader (for we place them according to their severall dates) is one that came from Mr John Wilson that reverend holy man, who is Pastor of the Church of Christ at Boston in New-England, who accompanying the Governour, together with M Eliot and sundry others to their new Town built by the Converted Indians, where they purpose by Gods permission to cohabite together, that so they may enjoy all those Ordinances the Lord Jesus hath left unto his Church. Now what Mr Wilson there saw, heard, and observed, that he hath written over to us, and we have published for thy information and consolation.

Honoured and ever dear Sir.

Touching the work of God among the *Indians*, for ought I hear or see from them that are most conversant therein, as Mr *Eliot*, Mr *Mahew*, and Mr *Leverich*, with whom I have made diligent enquiry; It doth prosperously succeed to their great encouragement, and ours in the Lord. There was here some few weeks since, the prime *Indian* at *Marthas Vineyard* with Mr *Mahew* (*Humanequinn*) a grave and solemn Man, with whom I had serious discourse, Mr *Mahew* being present as Interpreter between us, who is a great proficient both in knowledge and utterance, and love, and practice of the things of Christ, and of Religion, much honoured and revered, and attended by the rest of the *Indians* there, who are solemnly Covenanted together, I know not how many, but between thirty or fortie at the least, and receive none into their Fraternitie, or Combination, but those which give good proofe of their upright desires, to their conscience, in their professions and Conversations, who when Mr *Mahew* cannot be with them (as at many set times he is) doth in the week time instruct himself, from Mr *Mahews* mouth, and prepare for their instruction on the

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Lords day, which they conscionably observe, and have their constant solemn meetings together : This man where he was, had communion on the Lords day with Mr. *Eliots Indians* neere *Dorchester Mill*, unto whom he preached or declared what he had learned himself from the Scripture, some two houres together, with solemn prayer before and after, and then ended with a *Psalm*, such as at home is wont to be sung among his usuall hearers. The Lords day after he was in our Assembly, the Boat then being ready to carry him home by the next opportunity, and truly my reverence to him was such, as there being no roome I prayed our brethren to receive that good *Indian* into one of their pewes, which they did forenoone and afternoone, and at meale, I perceived by him that he had understanding of what he heard. Mr *Leverich* being lately here and at my house, (who also preached at our new Church) I conferred with him about the beginnings and progresse of the Lords work, among his neighbouring *Indians* at *Sandwich*, and did hear from him, what did my heart good. And therefore when he tooke his leave of me I requested him that he would do me the favour at his return home, to send me a brief story of that good hand of God which was there upon them, *ab origine*, which I thank him he did soon after, and I thought not amisse to inclose it, as it came to me, being written with his own hand, not doubting but it would adde unto your rejoicing in the Lord. About a fortnight since, there was a Lecture to be of Mr *Eliot*, at *Narricke*, the new *Indian* Towne, where he useth frequently to preach to them, besides what he doth neere home (on either side) and many times doth keep the Lords day with them, whereof having some notice, and that the Governour Mr *Endicott* intended then to be there, my Cousin *Ranston* and I with some other, did prepare to ride thither, the Governour and his Sergeants lying at *Dedham*, which is within seaven or eight miles of the Town, and we at Mr *Jacksons* neere *Wavertown Mill*) in like distance in the next morning after we had been some hours there where we found Mr *Eliot*, and by that time we had viewed all things, the Governour came with about twenty horsemen from *Dedham*, and made a like view, after which the Lecture or Sermon began in the Fort, which the *Indians* have made of whole trees very handsome and firme, which is neere a faire house which the *Indians* have built after the *English* manner high and large (no *Englishmans* hand in it, save that one day or two they had an *English* Carpenter

penter with them to direct about the time of rearing, with chimneys
 in it : In which Mr *Eliot* and those which accompany him use to lye,
 and the *Indian* Schoole-Master was there teaching the Children who
 doth read and spell very well himself, and teacheth them to do the
 like (besides writing) and as there is a large Roome below, so there
 is a like chamber above, in a Corner whereof Mr *Eliot* hath a little
 Roome inclosed, and a bed and bed-sted therein, and in the same
 Chamber the *Indians* do as in a Wardrobe hang up their skinnies, and
 things of price, as counting them there to be very safe, as well when
 the doores be open, as when they be locked; they have laid out three
 long fair streets there, two on this side the River, and one on that, and
 have severall house-lots apportioned severally to every one, which do
 or be to inhabite there, and in many of them there are fruit-trees al-
 ready planted, and they are building *English* houses for themselves,
 meane while living in *Wigwams*, whereof there is good store near the
 hill side, at present there being a goodly plain from the Town towards
Dedham) over the River (that is, *Charles River*) they have made
 a firme high foot-bridge arch-wise to walk to and fro, having heaped
 on the bottome tymbers huge stones, the more to fortifie it, and it
 was a great encouragement to them, that the last year (when a like
 bridge made by the *English* in the new *Dedham* Village called
Medefield, some four or five miles from them) was thrown down by
 the force of the floods or Ice, yet theirs did stand firme and upright.
 But to return to the Fort, and to the businesse of the day, that is
 Round and Capacious, and they have prepared there a large Canopie
 of Matts upon poles for Mr *Eliot* and the chief of his company to sit
 under, and other sorts for themselves and other hearers. The *Saneps*
 or men by themselves, and the *Squaes* or women by themselves, be-
 sides the *English* then present, (which were about thirtie) there
 were I think not fewer then a hundred men women and young ones;
 among the *Indians* there be some greater proficients in knowl- dge,
 and of better utterance by farre then their fellowes, Grave and seri-
 ous men, whom Mr *Eliot* hath trained up (or the Lord rather by
 his instructions and directions) to instruct and exhort the rest of the
Indians in their Lords day and other meetings, when he cannot come
 to them himself. There be some five of these, one of them was pre-
 pared before we came, and appointed to begin this Exercise: the fur-
 ther relation of the manner of this *Indians* behaviour in preaching,
 together with the substance of that Sermon being before set down by

Mr *Eliot* may be never omitted: other particulars in order to the exact description of the *Indian* Fort and buildings in Mr *Eliots* Letter is defective are here supplied. This man being of middle age, and clad all in *English* apparell (as most if not all others of them are) sitting in the midst, on a stoole, under the shelter, did begin with prayer very solemnly, standing up for some half quarter of an houre, then sitting down spake unto them of the two Parables, concerning the Field wherein the treasure hid, and the wise Marchant selling all for the Pearle; we understood him not (save Mr *Eliot*) excepting now and then a word or two, he discoursed to them some three quarters of an houre at the least, with great devotion, gravity, decency, readines and affection, and gestures very becoming, and sundry mentions he made of Jesus Christ, specially in the beginning, and towards the ending, as if he were the scope of all, and the rest of the *Indians*; diverse old men and women, and the younger did joyne and attend with much Reverence, as if much affected therewith; then he ended with prayer as he began. Then Mr *Eliot* prayed and preached in the *Indian* Language for some houre more, about coming to Christ, and bearing his yoake. This Text was translated by him from the Scripture into *English*, speaking with much authoritie, and after his latter prayer the *Indian* Schoole-Master read out of his Book one of the Psalms in meeter, line by line, translated by Mr *Eliot* into *Indian*, all the men and women, &c. singing the same together in one of our ordinary *English* tunes melodiously. I should have said that after Mr *Eliots* Sermon, there were two or three grave *Indians* that propounded to Mr *Eliot*, each of them a Question, very pertinent to the matter he handled about the yoake of Christ, and coming to Christ, which he answered, interpreting unto us both their Questions, and the summe of his own Answers. After this the Lord did stir up my heart to make an Exhortation to the *Indians*, which Mr *Eliot* expounded to them, and also the Governours Speech, which God did stir him up too unto the same purpose, declaring our joy to see such beginnings, and warning them of the great danger if they should decline from what they had already come unto, either in their knowledge, affection, or Christian practice, encouraging them against what might dampe or deterre.

Then all of us taking us to our horses left Mr *Eliot* and them together, the Governour and his Company to lye at *Dedham*, and the rest of us when we had rid two or three miles with them did return into our own way towards our former lodging, having been every one of

of us much refreshed in our spirits in what we saw, and were informed of, viz. of God amongst them. Not long before this, travelling with Mr Eliots brother I conferred in the way seriously with him about these *Indians*; for he useth to accompany his brother, and is a right godly and diligent man, desiring to know what solidity he found by experience in them. Who did acquaint me that there was difference between them as between the *English*, some being lesse serious then others, and lesse spirituall; but that there was a Considerable Company of solide ones that were constant and forward in good duties, as well on the weeke days as on the Lords. And that he had purposely sometimes in the dark walked the Round, as it were alone, and found them in their severall Families as devout in prayer, &c. as if there had been any present to observe: and that carried it very modestly, utterly refusing to receive any relief from Mr Eliots Table, choosng rather to live on the provisions at home, which came in by their own labour; and when once Mr Eliots own provisions failed (he being detained among them sundry days beyond his intent) they soon took notice, and of their own accord did bring unto him varietie of the best which they had themselves, and he professed unto me that upon all his best observation, there was a very hopefull beginning amongst them of the Grace and Kingdome of our Lord Jesus. The Lord vouchsafe to be the *Omega* among them as well as the *Alpha* of this blessed change.

Boston: 27: 8ber
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Your most loving Friend,
and Brother in Christ,

John Wilson.

As Mr Wilson was stirred up in himself to send us the Relation of his own observations upon his journey with Mr Eliot, so he having received some precious lines from an able Minister of the Gospel, viz. Mr Leverich of Sandwich in the Government of New Plymouth, whom the Lord had stirred up to labour also in the conversion of the Indians: the ears seeming as it were white unto Harvest, and the labourers but very few, he adventures to put in his sickle, not without hopefull successe, as will appear in his following lines. And
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for the discouragements mentioned in his Letter, know that divers of his people having cast off all the Ordinances of God in his Church, at last came to be seduced by every idle spirit that came amongst them, to be led into such fancies as we are ashamed to mention. And so this good man upon this occasion turned to the Indians, where he meets with an abundant blessing upon his endeavours.

Reverend Sir,

Salute you in the Lord, I shall trouble you only with two things, first, the moving causes inducing me to set upon this work : Secondly, with what successe I have hitherto been entertained, by the blessing of God upon my weak endeavours. For the first of these, I suppose its not unknown to your self, amongst many others, what singular exercise I have had in these parts, and what singular Conflicts I have met withall in my travails amongst our own Countrey men, divers of them transported with their (though not singular) Fancies, to the rejecting of all Churches and Ordinances by a new cunning, and I perswade my self one of the last but most pernicious plot of the Devill to undermine all Religion, and introduce all Atheism and prophanenesse, if it were possible, together with which, I have observed a spirit of Pharisaisme and formalitie too, too evidently creeping upon and strongly possessing others generally, besides other discouragements I shall forbear to mention, which considered divers of our brethren, together with my self, upon consultation had together, were resolved to move together elsewhether, where we might hope for more and better encouragement, as touching our Communion, if God so pleased : but were dissuaded by divers our honoured Friends, both by their Letters and more private Councells, unto whom we gave way, at least for the present : not long after having an hopefull *Indian* in my house, he propounds to me a motion of teaching the *Indians* near us. And sometime after Mr *Eliot* invites me to the same work by his Letters : then I thought with my self I must stay, and began to tast the motion with more affection, resolving, that if God would please to fit up the roomes of others with the accesse of such forlorn Creatures, and bring in such as wandred in the high wayes, lanes, and hedges ; and call in the lame, and halt, and blind,

blind; in stead of those Contemners, it would be a mercy; and by no other respects in this world was my breast inclined unto this work, and to attend God in it. As touching the second, for matter of successe and encouragement, I cannot but reckon this one, and that not the least, that though the *Indian* tongue be very difficult, irregular, and anomalous, and wherein I cannot meet with a Verbe Substantive as yet, nor any such Particles, as Conjunctions, &c. which are essentiall to the severall sorts of axioms, and consequently to all rationall and perfect discourses, and that though their words are very long, *sest-quipedalia verba*, yet I finde God helping, not only my self to learn and attain more of it in a short time, then I think I could or did of Latine, Greek, or Hebrew, in the like space of time, when my memory was stronger, and when all known rules of Art are helpfull to fasten such notions in the minde of the learner; but also the *Indians* to understand me fully (as they acknowledge) so farre as I have gone. I am constrained by many ambages and circumlocutions to supply the former defect, to expresse my self to them as I may. The next encouragement I may not without ground omit to mention is this; that it pleaseth God to help some of these poor Creatures to look over and beyond the examples of some of our looser sort of *English*, which I look upon as a great stumbling block to many. It's to be lamented that the name of God so generally professed by those looser sort of *English*, should be so generally polluted by them, and blasphemed by Heathens, through the occasion of their loosenesse, and deniall of the power of godlinesse, yet God gives some of theirs a spirit of discerning between precious and vile, and a spirit of Conviction, to acknowledge (oh that ours would lay it to heart) there is no difference between the worst *Indians*, and such *English*, saying, *they are all one Indians*, yea and further, to put a like difference between such *Indians* amongst themselves here and elsewhere, as appear to be more serious in their Inquiries after God, and conscientious according to their light, and such others that are more slight, and meer pretenders to Religions. Thirdly, for more particular observations. 1. God hath brought some of them to a sense of their sins, and a fear of his justice. Here I shall insert an example or two, one of them being to repeat such principles I had begun to train them in, in a Catechisticall way (for my penury confines me to this method at present, and I hope it may be never the worse for them) was a good while before he could speak, having his countenance sad before (and as I have understood since a week together

gether after our former exercise) and in speaking the tears all the while trickling down his Cheeks: After being demanded by me what was the matter of his sadnesse, he answers me, he did now understand that God was a just God, and for himself he had been very wicked, even from a child. And another, whom I used as my Interpreter now and then in teaching them, falls suddenly and publicly into a bitter passion, crying out, and wringing his hands, out of the like apprehension of his Condition, as he told me afterwards, and I finde no one of them (daring men) to speak of their good hearts, but some more some lesse sensible of the Contrary. Secondly, God hath brought some of them to some Evangelicall Conviction, one acknowledging that though he and others leave their former evils, and should keep Gods Commandements, yet without Christ they must go to hell. Thirdly, Two or three of them have complained of the hardnesse of their hearts, and are questioning of Remedies. Fourthly, Speaking to them of the mercy of God in Christ, one of them tells publicly it did him more good to hear of Christ, then to hear of all earthly good things, I would fain hope for seeds of Faith in such. Fifthly, Two of them I deal withall, particularly for personall evils, by name for the sin of Fornication, which they were carried away into, which my *Indian* acquainting my self with after our exercise I spake unto, shewing them the evils of this sinne, and aggravating of it by the knowledge they now had of God, &c. and exhorting them to Repentance, and to seek mercy in Christ; whereupon one of them fell into bitter weeping, presently the other though his heart was shut up at present, yet not long after, and with longer continuance said, I have observed in others a sence of temptations, spirituall bondage, which they expressed naturally thus; one saith that he and the Devill were all one Souldiers, and this in sadnesse of spirit and speech: another laying his hands upon his knees and hammes, complains he was as a man tyed in Cords, and prays to God to be unloosed, and in generall they are observed divers of them to pray with much affection, mourning; in so much that they are in this respect a wonderment to their Companions, who enquired what is the matter, why they do so, &c.

A fourth encouragement to me is this, I finde the Devill bestirring himself, and betaking of himself to his wonted practise of stirring up oppositions against this work by his Instruments, as fearing the ruine of his Kingdom, their Countreymen manifesting their hatred, threatening they shall not plant, hunt, &c. as before; yea the Controversie


or enmities rather arises between Parents and Children, &c. Lastly, and not long before I was last with you in the Bay upon a second day in the morning before they went away, there came to me to the number of twenty of them, voluntarily professing one by one their desire to fear God, promising that they would leave their sins (some intermixing acknowledgements of their sins and ignorance : and one that *English* and *Indians* knew she had been very wicked) hereunto calling *Jehovah* to witness ; and this to do all their dayes, as long as they live : some bringing their Children, and causing them to make the like profession ; whereupon I was the more stirred towards them in my spirit (though I acknowledge I was loath to make an absolute engagement) to promise them I would endeavour to be as helpful to them as I could in teaching them : which when I had done, they gave me thanks publicly ; and since this, they living some seven miles from us, have built a *Wigwam* of purpose near our town to receive them when they come on the Lords dayes : and truly Sir, they are so attentive in hearing, that it grieves me I cannot speak to them as I desire, they seeming to be hungry, and I wanting bread for them. And thus Sir, you have a naked Narration of our proceedings, with the events fallen out by Gods providence within not many moneths. It is I beleieve a day of small things, and so lookt at by our *English* many of them, who surely would have perished in their darknesse, if all others should have contemned them as they these, I pray God they perish not in the light, however I am resolved to bable to them as I may, considering that out of the mouths of babes God ordaines praise, and found strength to still the enemy, &c. the beginnings of Gods great works are often in great obscuritie, where he appoints the end to be glorious. Also I remember one sower and another reaps, which where ever they be, such as are faithfull shall rejoice together. I doubt not Sir, of your fervent prayers (which I do further beg of you and others that know how to pity lost ones) for my self and poor *Indians*, that the Lord will prosper our endeavours this way, and water them with his abundant blessings in Jesus Christ, that the day-spring from on high may visit such poor souls as are in darknesse, and the shadow of death, and bring them to life in

JESUS CHRIST.

Sandwich this 22th of
the 7th 1651.

William Leverich.

The next Letter is a Testimoniall from a private hand of what Mr Leverich mentions in his to Mr Wilson, where we may see some fruits of his labours testified by a neighbour of his at Sandwich, which is fiftie miles from that place, where Mr Eliot hath taught other Indians for divers years : but we do not a little rejoyce to hear that Mr Leverich is engaged in this work, because he is a grave learned knowing and a prudent Christian, one indeed from whom by Gods blessing we may expect much good.

 Concerning the *Indians* I have seen and heard more this Summer then ever I did before, I have seen some *Indians* crave a blessing before meat, and return thanks after meat, pray morning and evening some of them do frequent our meetings, they come constantly eight or ten miles every Saturday, and the Monday they return home again, while our Exercise doth last, they do attend diligently, but understand but little, but when that is done Mr Leverich and they do put questions one to another, and Mr Leverich hath an *Indian*, that speaks good *English*, and he is Interpreter. There is a man that lives near us, that comes from an Island that is called *Martins Vineyard*, where is a Minister that speaks good *Indian*, he doth preach to them every week, he hath told me that that Minister told him, that there are some of them *Indians*, that are able to give a better reason of their faith, then some of the Members of their Church; some of them will preach, and they have private meetings, and keep very good orders.

Sandwich 22th September, 1651.

- Anthony Bessey.

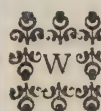
The next Letter we present thee withall good Reader, is one from Mr Mayhew, whom God hath honoured with abundant successe in making his labours the instrumentall means to turn many of the Heathen from their evill wayes to the Lord our God. This he not onely wrote to Mr John Whitfield, who is a Minister in Winchester, but also to a Member of our Corporation, being the same Narrative word for word for ought we

we

we discern, wherein appeareth a mighty progresse in godlines since our last Treatise published by Mr Henry Whitfield upon his coming hither from New-England. God not onely daily adding to their number such as in Charity we conceive appertain to his Election : but stirred them up (being near two hundred persons) to enter into a more close way of the Gospel, declaring themselves to be the worshippers of the everliving God. With many other things ministring much consolation to every Christian heart, to see these very Powwawes fall off from the worship of Devils, and embrace the glad tydings of Salvation.

*Reverend and dearly beloved in
Christ Jesus.*

S I R,

 Hat you have done in the *Indian* businesse, and concerning my self in particular, do give good testimony of your holy desires to further the work of the Lord amongst them. The good providence of God in bringing you unto us, and the free engaging of your self in this work of the Lord, and that upon the best ground, did fully perswade my heart of your faithfulness therein, and of an inward blessing from God upon us thereby ; although I should never have seen a return in outward supplies, as now through mercy I have, as an acceptable and very helpfull fruit of Christian goodness and bounty received from your self and Christian Friends, that the Lord hath stirred up both to pray earnestly, and contribute freely for the promoting of the work of the Lord in my hand amongst the poor *Indians*. Sir, assure your self, and let all our beloved Friends know, that what is done by you together in this behalf, doth not only strengthen my hands, and give me advantage to be more helpfull to the *Indians*, but also is a further encouragement unto my heart from the Lord to do to the utmost of my power in this service he hath called me unto, and wherein he hath afforded me his gracious presence unto this day ; and not only in supporting me therein, but also in some remarkable passages of his power and mer-

cy amongst the *Indians*, those miserable Captives, something whereof your self have been an eye witnesse unto ; and have already heard, yet now being further advantaged through the grace of God appearing with us, and knowing it will be acceptable to your self, and our dearly beloved Christian Friends, that long for and rejoyce in the gracious appearance of Jesus Christ in his Kingly Sovereignty and power, where he hath not formerly been known, I shall by the help of God certifie you how the Lord hath carried on his own work with us since your departure from us.

It pleased the Lord who had drawn the *Indians* from the *Pawmaws* to worship himself, whereat the *Pawmaws* were much discontented, yet now to perswade two of themselves to run after those that followed hard after God, desiring that they might go with them in the wayes of that God whose name is *Jehovah*; and they came much convinced of their sinnes that they had lived in, and especially of their *Pawwawing*, saying, I throw it from me with hatred of it, being sorry that ever I medled with it. And now I have heard of *Jehovah*, by his help I put it under my feet, and hope to trample it down in the dust with the Devill and *Pawwawnomas* (or imps) I throw it into the fire, and burn it. Thus they fully made known unto all both by word and gesture, and by more such like expressions they then used, not only their indignation against it, but that they would never make use of it more. One of them did then discover the bottome of his witchcraft, confessing that at first he came to be a *Pawman* by Diabolicall Dreams, wherein he saw the Devill in the likenesse of four living Creatures ; one was like a man which he saw in the Aire, and this told him that he did know all things upon the Island, and what was to be done ; and this he said had its residence over his whole body. Another was like a Crow, and did look out sharply to discover mischiefs comming towards him, and had its residence in his head. The third was like a Pidgeon, and had its place in his breast, and was very cunning about any businesse. The fourth was like a Serpent, very subtil to do mischief, and also to do great cures, and these he said were meere Devils, and such as he had trusted to for safetie, and did labour to raise up for the accomplishment of any thing in his diabolicall craft, but now he saith, that he did desire that the Lord would free him from them, and that he did repent in his heart, because of his sinne. The other said his Conscience was much troubled for his sin, and they both desired the Lord would teach

teach them his wayes, have mercy upon them, and pardon their sins, for Jesus Christs sake, and truely it did give to us who were present a great occasion of praising the Lord, to see those poor naked sons of *Adam*, and slaves to the Devill from their birth to come toward the Lord as they did, with their joynts shaking, and their bowels trembling, their spirits troubled, and their voices with much fervency, uttering words of sore displeasure against sin and Satan, which they had imbraced from their Childhood with so much delight, accounting it also now their sin, that they had not the knowledge of *GOD*.

Secondly, that they had served the Devill, the Enemy both of God and Man.

Thirdly, that they were so hurtfull in their lives, and were also thankfull that now through the blessing of God they had an opportunity to be delivered out of that dangerous Condition. The *Indians* did all much rejoyce to see the *Pawwaws* turn from their wicked ways to serve the Lord. Not long after the *Pawwaws* had forsaken their old way, on a Lecture day after Exercise diverse *Indians* desired to become the servants of the Lord, amongst whom was a *Pawwaw*, called *Tequanonim*, who was of great esteem and very notorious; for he, as they said, and in their ignorance conceived, never did hurt to any, but alwayes good, endeavouring to the good and preservation of the *Indians*; whereunto also he was accompted by them to be strongly provided. And as himself said he had been possessed from the crown of the head to the soles of the foot with *Pawwawnomas*, not only in the shape of living Creatures, as Fowls, Fishes and creeping things, but Brasse, Iron, and Stone. It was therefore the more to be acknowledged the work of God, that he should forsake this way, his friends, his gain, to follow the Lord, whose wayes are so despisable in the eyes of devillish minded men. This *Pawwaw* declaring by what means the Lord took him off this devillish Trade, said that he had heard some things from my Father, who took occasion to discourse with him about the way of true happinesse, that he should never forget, blessed be God, his Counsell had so good an effect, as I hope it hath on many others. It pleased the Lord who will have all the gods of the earth to be terrible unto him; for he meeting *Mumanequem* in the wood by accident, told him that he was glad he had an opportunity to speak his minde unto him, for he had many searchings of heart about his *Pawwawing*; and did think it was not a good way, and that God was
angry.

angry with him for it ; for said he my wife hath been a long time sick and the more I *Pawwaw* for her, the sicker she is ; And this doth agree with an observation of the *Indians* of this Island, *viz.* that since the Word of God hath been taught unto them in this place, the *Pawwaws* have been much foyled in their devillish taskes, and that instead of curing have rather killed many ; but in a word the fruit of this and all other means was a publike manifestation of hatred to his former wayes, wondering he was yet alive who was so sinfull, and that he desired to be better, and to believe in Christ, for whose sake only, he did believe his sins could be pardoned, and that he did desire to hear the word of God. This man hereby hath made those of his own house to be his Enemies ; his wife, his children, and most of his friends and kindred, who remain obstinate still, whereby he meets with many troubles and temptations : one of his brethren being very sick did earnestly desire that he would *Pawwaw* for him, which he refused, his brother told him that he might keep it private, but he still refused, telling him that notwithstanding that, if he should answer his desire, he should break his Covenant, and sin against God, & therefor would not.

There came pressing in at the same time about fiftie *Indians*, desiring to join with the worshippers of God in his service. It would be too long for me to set down what every one said before they entred into Covenant, only this I may not omit, that all of them came confessing their sins, some in speciall the naughtiness of their hearts, others in particular, actuall sins they had lived in : and also they all desired to be made better, and to attend unto the Word of God, to that end looking onely to Christ Jesus for salvation. I observed also that they generally came in by Families, bringing also their Children with them, saying, I have brought my Children too, I would have my Children serve God with us, I desire that this son and this daughter may worship *Jehovah*, and if they could but speak, their parents would have them say something, to shew their willingnesse to serve God : And when the Commandments were repeated, they all acknowledged them to be good, and made choice of *Jehovah* to be their God, promising by his help to walk according to his Councells : And when they were received by them that were before in this generall Covenant, it was by lowde voyces giving thanks to God that they were met together in the wayes of *Jehovah* : this is all before the end of the year 1650.

And now through the mercy of God there are an hundred ninety-nine

nine men, women, and children, that have professed themselves to be worshippers of the great and everliving God. There are now two meetings kept every Lords day, the one three miles, the other about eight miles off my house : *Hiacomes* teacheth twice a day at the nearest, and *Mumanequem* accordingly at the farthest, the last day of the week they come unto me to be informed touching the subject they are to handle : And the Lord doth much assist them, blessed be the Name of the Lord. I have also undertaken to keep by the help of God two Lectures amongst them, which will be at each once a fortnight : And I hope it will be by the blessing of God very profitable unto them. This winter I intend, if the Lord will, to set up a Schoole to teach the *Indians* to read, *viz.* the Children, and also any young men that are willing to learn, whereof they are very glad. I am also endeavouring their Cohabitations with all convenient speed, that so they may be more helpfull one to another ; and also the better advantaged to carry on that work they have set upon to Gods glorie, and their own comfort. And what I have written concerning the *Pawwawes*, and the fiftie *Indians*, that were admitted to those that worshipped God in one day : There were diverse *English* both eye and ear witnesses thereof, as well as my self, and we could not but acknowledge much of the Lords power and goodnesse to be visible amongst them, who without being driven by power, or allured by gifts, were so strongly carried against those ways they so much loved, to love the way that nature hates. Let us therefore magnifie the Lord, who alone doth this, and seek unto him to do more and more still, that so one generation may praise his works to another, and that so both we and they may abundantly utter the memory of his great goodnesse and power, In that new song, *Rev. 5. 9.* untill that we all meet together in heaven, and sing glorious praises unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. In whom I heartily recommend you unto God, desiring to be recommended by you, and in him to rest.

From the Vineyard this
16th of October, 1651.

Yours to be commended in
and for the Lord Jesus.

Thomas Mayhew.

The

The next Letter you meete withall came from the present Governour of the Massachusetts, directed to the President of our Corporation; and another of the Members thereof, which we thought good to publish, that every Christian Reader may partake in the same consolation, wherewith he and we are comforted; and joyne with us in prayer to the Lord of the Harvest, that he would provide more labourers to enter upon this soul-saving work, and enlarge the hearts of all his people in this Nation towards the same.

*Much Honoured and beloved in the Lord
Jesus.*

Esteem it not the least of Gods mercies that hath stirred up the hearts of any of the people of God to be instrumentall in the enlarging of the kingdom of his dear Son here amongst the Heathen *Indians*, which was one end of our coming hither; and it is not frustrated, it was prophesied of old, and now begins to be accomplished, *Psalm*. 2.8. Neither can I but acknowledge the unspeakable goodnesse of God that gives us favour in the sight of our Countrymen to help on with so large a hand of bountie intended, so glorious a work, provoked thereunto by your worthy selves, the chief Actors of so good a designe, let me (with leave) say confidently, you will never have cause to repent it; For the work is Gods, and he doth own it, the labour there hath been yours, and your Master will reward it. I think Religion and Conscience bind me to seek unto God for you, and to praise him with you, for what is already begun. The Foundation is laid, and such a one that I verily believe the gates of Hell shall never prevail against it. I doubt not but the building will go on apace, which I hope will make glad the hearts of Thousands. Truly Gentlemen, had you been ear and eye-witnesses of what I heard and saw on a Lecture-day amongst them about three weekes since, you could not but be affected therewith as I was. To speak truly I could hardly refrain tears for very joy to see their diligent attention to the word first taught by one of the *Indians*, who before his Exercise prayed for the manner devoutly and reverently (the mat-

ter I did not so well understand) but it was with such reverence, zeale, good affection, and distinct utterance, that I could not but admire it; his prayer was about a quarter of an hour or more, as we judged it; then he took his Text, and Mr *Eliot* their Teacher told us that were English the place, (there were some Ministers and diverse other godly men there that attended me thither) his Text was in *Matth.* 13. 44, 45, 46. He continued in his Exercise full half an hour or more as I judged it, his gravity and utterance was indeed very commendable, which being done Mr *Eliot* taught in the *Indian* tongue about three quarters of an hour as near as I could guesse; the *Indians*, which were in number men and women near about one hundred, seemed the most of them so to attend him (the men especially) as if they would loose nothing of what was taught them, which reflected much upon some of our *English* hearers. After all there was a *Psal.* sung in the *Indian* tongue, and *Indian* meeter, but to an *English* tune, read by one of themselves, that the rest might follow, and he read it very distinctly without missing a word as we could judge, and the rest sang chearfully, and prettie tuneably. I rid on purpose thither being distant from my dwelling about thirty eight or fortie miles, and truely I account it one of the best journeys I made these many years. Some few dayes after I desired Mr *Eliot* briefly to write me the substance of the *Indians* Exercise, which when he went thither again, namely, to *Naticke*, where the *Indians* dwell, and where the *Indian* taught, he read what he remembred of it first to their Schoole-Master, who is an *Indian* and teacheth them and their Children to write, and I saw him write also in *English*, who doth it true and very legible, and asked him if it were right, and he said yea, also he read it unto others, and to the man himself, who also owned it. To tell you of their industry and ingenuity in building of an house after the *English* manner, the hewing and squaring of their timber, the sawing of the boards themselves, and making of a Chimney in it, making of their groundells and wall-plates, and mortising, and letting in the studds into them artificially, there being but one *English*-man a Carpenter to shew them, being but two dayes with them, is remarkeable. They have also built a Fort there with half trees cleft about eight or ten Inches over, about ten or twelve foot high, besides what is intrencht in the ground, which is above a quarter of an acre of ground, as I judge. They have also built a foot bridge over *Charles River*, with groundells and Spurres to uphold it against the

Strength of the Flood and Ice in the Winter; it stood firm last Winter, and I think it will stand many Winters. They have made Drums of their own with heads and braes very neatly and artificially, all which shews they are industrious and ingenuous. And they intend to build a Water-Mill the next Sommer, as I was told when I was with them. Some of them have learnt to mow Grasse very well. I shall no further trouble you with any more relation at this time concerning them. But a word or two further with your patience concerning other *Indians*. The work of God amongst the *Indians* at *Martins Vineyard*, is very hopefull and prosperous also. I mist of Mr *Mayhew* their Teacher, who was lately at *Boston*, and therefore cannot give you a particular account thereof at this present time; yet I cannot but acquaint you what other motions there are touching other *Indians*. There came to us upon the 20th of this instant Moneth, at the generall Court one *Pummakummin* Sachem of *Quinnabágge*, dwelling amongst or near to the *Narragansets*, who offered himself and his men to worship God, and desired that some *English* may be sent from the *Massachusetts* Government to plant his River, that thereby he may be partaker of Government, and may be instructed by the *English* to know God. We shall I hope take some care and course about it, and I hope we shall have more help to carry on that work also; For there are some Schollers amongst us who addict themselves to the study of the *Indian* Tongue. The Lord in mercy recompence it into your Bosomes, all that labour of love vouchsafed to the poor *Indians*, which are the hearty prayers and earnest desire of; much honoured,

Boston the 27th of
the Eight, 1651.

Your loving Friend in all
service of Christ,

John Endecott.

The next thing we present the Reader withall is a private passage from one in New-England to his godly Friend here, who was so much affected therewith, as he found out our Treasurer of the Corporation, by name Mr Richard Floyd at the Meremaide in Cheapfide, and desired it might be published to the world amongst other things, when we should publish and print what we received of like nature. And how ever it is but

brief in it self, yet full of sweetnesse and plainnesse of spirit which we offer to thy view.

The best News I can write you from New-England is, the Lord is indeed converting the Indians, and for the refreshing of your heart, and the hearts of all the Godly with you:

I have sent you the Relation of one *Indian* of two years profession, that I took from his own mouth, by an Interpreter, because he can not speak or understand one word of *English*.

The first Question was ;

Q. How did you come first to any sight of sin ?

A. His answer was, before the Lord did ever bring any English to us, my conscience was exceedingly troubled for sin, but after Mr Mahew came to preach, and had been here some time, one chief Sagamore did embrace the Gospel, and I hearing of him, I went to him, and prayed him to speak something to me concerning God, and the more I did see of God, the more I did see my sin, and I went away rejoicing, that I knew any thing of God, and also see my sin.

Q. I pray what hurt do you see in sin ?

A. Sin, saith he, is a continuall sicknesse in my heart.

Q. What further evill do you see in sin ?

A. I see it a breach of all Gods Commandements.

Q. Do you see any punishment due to man for sin ?

A. Yea, saith he, I see a righteous punishment from God due to man for sin, which shall be by the Devils in a place like unto fire (not thus I speak of materiall fire, saith he) where man shall be for ever dying and never dye.

Q. Have you any hope to escape this punishment ?

A. While I went on in the way of Indianisme I had no hope. but did verily believe I should go to that place, but now I have a little hope, and hope I shall have more.

Q. By what means do you look for any hope ?

A. Saith he, by the satisfaction of Christ.

I prayed the Interpreter, to tell him from me that I would have him think much of the satisfaction of Christ (and so he told him) I prayed him to return me his answer.

A. I thank him kindly for his good Counsell, it doth my heart good, saith he, to hear any man speak of Christ.

Q. What would you think if the Lord should save you from misery ?

A. If the Lord, saith he, would save me from all the sin that is in my heart, and from that misery, I should exceedingly love God, and saith he, I should love a man that should do me any good, much more the Lord, if he should do this for me.

Q. Do you think that God will do you any good for any good that is in you ?

A. Though I believe that God loves man that leaves his sin, yet I believe it is for Christs sake.

Q. Do you see that at any time God doth answer your prayers ?

A. Yea,

A. Yea, faith he, I take every thing as an answer of prayer.

Q. But what speciall answer have you taken notice of ?

A. Once my wife being three dayes and three nights in labour, I was resolved never to leave praying, till she had deliverance, and at last God did it, and gave her a son, and I called his name Returning, because all the while I went on in Inianisme I was going from God, but now the Lord hath brought me to him back again.

By this time Caprain Gooking came to us, and he asked him this Question :

Q. What he would think if he should finde more affliction and trouble in Gods wayes, then he did in the way of Indianisme.

A. His answer was, when the Lord did first turn me to himself and his wayes he stripped me as bare as my skinne, and if the Lord should strip me as bare as my skinne again, and so big Saggamore should come to me, and say, I will give you so big Wampom, so big Beaver, and leave this way, and turn to us again : I would say, take your riches to your self, I would never forsake God and his wayes again.

This is a Relation taken by my self, William French.

The last Letter we offer to the Readers view, is a Letter directed to one of our selves from Mr Thomas Allen, who came lately from New England, and is now settled in the Ministry at Norwitch in Norfolk, wherein he beareth witnes to the reality and truth of this work of the Lord in New-England begun upon the Indians, against all such that raise up false reports against the same, or such as labour to weaken the same, by lessening the number of such as are wrought upon by the power of the Gospel preached to them.

Honored Sir,



T seems that some of late have been so impudently bold (which I cannot sufficiently wonder at) as to report and publicly affirm, that there was no such thing as the Preaching and dispersing of the Gospel amongst the Natives in *New-England*: verily Sir, I do beleieve that the Devil himself (who is the Father of lies) would not, yea durst not have uttered such a notorious untruth as that was. Now although I confesse I have not been present at the places where the *Indians* are wont to meet, to hear such as do preach unto them, by reason of my bodily weaknesse, and indisposition to travell so far into the *Wildernesse*, yet this much

I can

I can testifie (if my Testimony may be of any use) being lately come over from *New-England*; that there are diverse persons in severall places, who do take pains, and labour in that work there, viz. not only Mr *Eliot* of *Roxbury*, who hath preached among them for many years up and down in the Jurisdiction of the *Massachusetts*; and Mr *Mahew*, who for a good while hath taken pains amongst the *Indians* at an Island called *Martins Vineyard*; but of late also Mr *Le-verich* in the Jurisdiction of *Plymouth*, and Mr *Blynman*, who lives now in a new Plantation in the *Pequotts* Countrey. As for the successe of the preaching of the Gospel unto the Natives, I have heard Mr *Eliot* affirm, that he is so well perswaded of the Work of grace in some of them, as that he could comfortably joyn in Church-fellowship with them: Mr *Mahew* also (who came to see me a little before my comming from thence) told me that after Mr *Whitfields* coming thence (for he had been upon that Island, as he came to the Bay, and was present also with Mr *Mahew* amongst the *Indians*) there were neer upon one hundred (I think he said Ninety and odd) persons of them more who came in to hear him preach unto them, and some *Pawmaws* also, and one of some Eminency amongst them, who did acknowledge his Evill in such doings, and made a Declaration of the manner how he came at the first to be a *Pawmaw*, the which also Mr *Mahew* did relate unto me. Sir, that there is such a work in hand in *New-England* as the preaching of the Gospel unto the Natives there, all the Magistrates and Ministers and people in that place (who know any thing) will be ready to attest, and therefore such as dare affirm the contrary, may as well say, that the Sunne doth not shine at Noone-day, when the skie is clear, and do indeed deserve a Publique Witnesse to be born against them, for such a Publique, and so notorious an untruth; The good Lord humble them deeply for it, if it be his good will, and pardon it to them through his grace in CHRIST.

Thus Sir, not having further at this present to be troublesome unto you, desiring an interest in your earnest prayers for me, beseeching the Lord to let his presence and blessing be with you, and upon your great and weighty busineses, I take leave, resting

Normich 8d. 11m.

Your humble servant in the Lord,

1651.

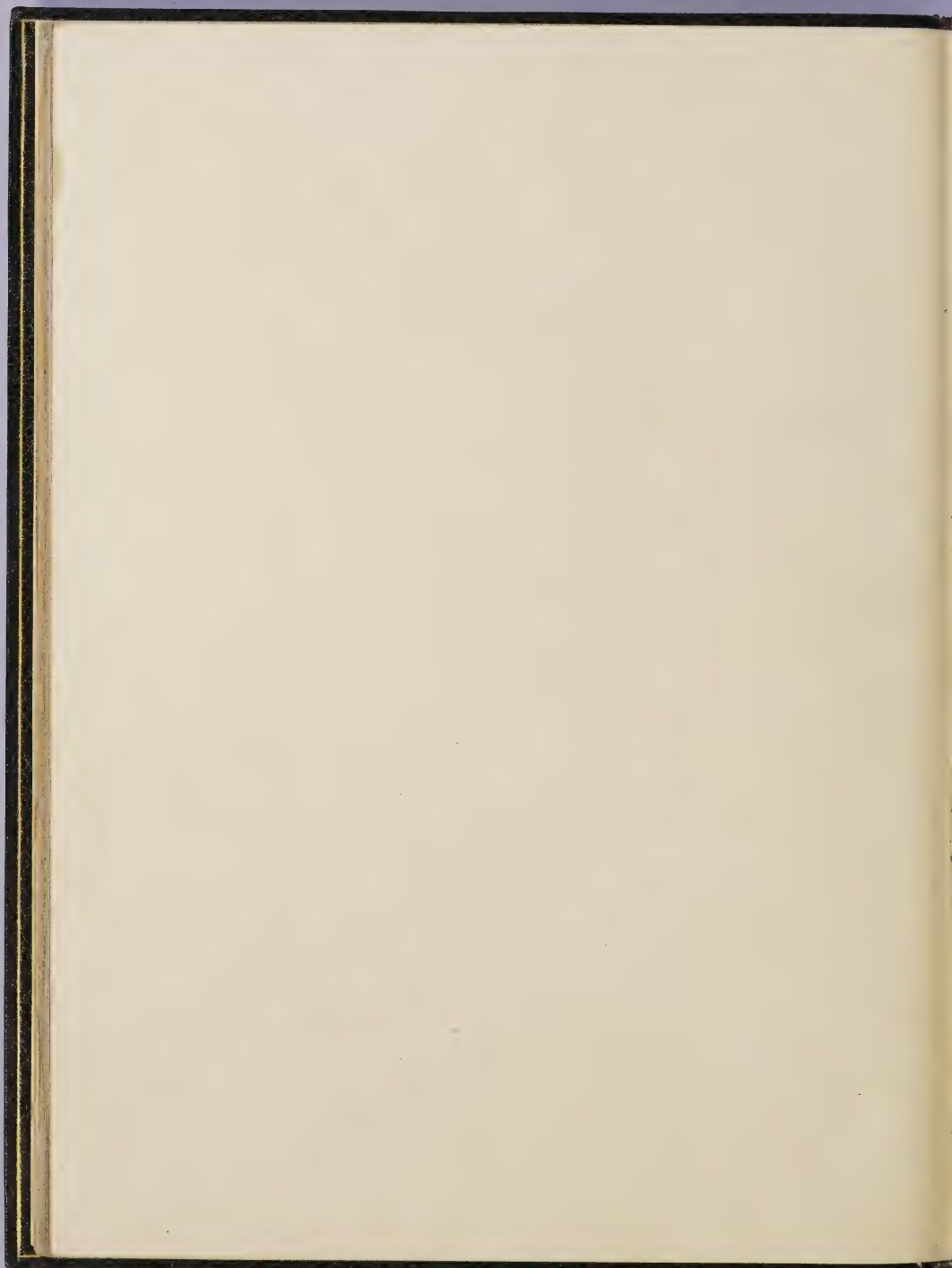
Thomas Allen.

The Corporation to the Reader.

THus having presented thee Christian Reader with a view of those things that God hath brought to our hands, which we of the Corporation conceive our selves bound in duty to publish to the world, looking upon it as one means to advance the work in the hearts of Gods people, and to stirre them up thereby to contribute more freely towards the carrying on the same: The reason wherefore we have published so many testimonialls, and shall insert more, is because too many that come from thence labour to blast the work, by reporting here that there is no such work afoote in the Countrey: or if it be it is but for the loaves, and if any be truely converted, 'tis not above five or seaven at most? These things as they are very grievous to us to hear, so we take God to witnesse, that as we are in sincerity exercised in a great deal of care and travell to carry on the work: so we publish to the world no more then what we have received, and beleewe to be really true. And if these testimonies related in the foregoing discourse, be not sufficient to satisfie any still doubting spirit, there are some eminent Gentlemen come from thence, who are ready to resolve them in the truth hereof, as Mr Edward Hopkins, late Governour of Conectacutt, Mr Francis Willowby, (and others) a late Magistrate of the Massachusets. Besides if any shall repaire to Coopers Hall, we shall be willing to shew them the originall Copies we have received, which we have transcribed for the Presse: the time for any to repair thither is Saturday every weeke between the hours of ten and twelve in the Morning, where our Corporation sit, and where we shall gladly take paines to satisfie the doubts of any: and think nothing too much wherein we may be serviceable to the Lord Jesus in a work having so much tendency to his glory in the propagation of his Kingdome.

Signed in the name and by the appointment of the said Corporation, by William Steele Esquire, President.

FINIS.



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